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ABSTRACT

When authors portray social perspectives and address the themes of growing up and schooling, their books become potential literary sociologies of education. Four case studies are presented that demonstrate how materials of this kind can contribute to intercultural teacher education. Case study 1, "Educational Perspectives in Modern West Indian Novels," is based on a 1984 study of 16 authors from the Commonwealth Caribbean. Their portrayal of growing up in five English-speaking Caribbean societies presents insights into the educational adjustments emigrants from these societies must make. Case study 2, "Young People Caught Up in a Catastrophe: Experiences of Children and Youth Who Survived the Armenian Genocide of 1915," is based on a study of six survivors' accounts. It suggests that if today's youth read such accounts and reflected upon the impact of genocide on people their age, they would be more committed to preventing genocide in the future. Case study 3, "Growing Up Mormon: LDS Educating for a Caring Community as Portrayed in Eight Recent Novels," summarizes a 1987 study about the moral concerns emphasized in the character formation of youth in Mormon communities by examining the novels of six Mormon authors. Case study 4, "Five Contemporary Novelists' Views of Growing Up Turkish in the 1980s: A Literary Sociology," is based on works written in Turkish and illustrates the role of translation in literary sociology. A model of intercultural literary sociology processes is presented and the main works utilized in each case study are noted. (JB)

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DOING INTERCULTURAL LITERARY SOCIOLOGIES OF EDUCATION:

AN ANALYSIS OF FOUR CASE STUDIES

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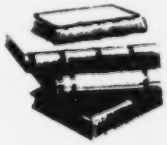

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DOING INTERCULTURAL LITERARY SOCIOLOGIES OF EDUCATION: AN ANALYSIS OF FOUR CASE STUDIES

Frank A. Stone
The University of Connecticut

Writers of contemporary fiction and memoirs portray social perspectives on the pages of their published works. When these authors address the themes of growing up and schooling, the books that they write become potential literary sociologies of education. Four case studies will be presented in this essay in order to demonstrate how materials of this kind can contribute to intercultural teacher education.

John Purcell writes,

> The problem that the teacher faces is how best to sensitize the students so that the literature is properly understood and appreciated from the point of view of the target culture and if, indeed, there is need to pay any attention to all cultural facets of the work.[1]

According to Purcell, a piece of literature may be related to the culture in which it is set in four ways. The work may communicate "authentic culture," which consists of a presentation of the target society in a manner that would be recognized as authentically typical of their daily lives and experiences by its members. The literature may be "acultural," as Purcell perceives it, if its portrayal of culture is insignificant or very slight. Works about growing up and schooling, however, are seldom "acultural." Other possibilities are that the pieces of literature convey, in Purcell's terms, either "burlesques of culture" or "cultural deformations." Certain aspects of the target culture have been exaggerated or ridiculed in the first case; they are depicted in ways that significantly vary from the normative perception within the culture in the second. Helping prospective or practicing teachers to recognize these cultural perspectives in novels or short stories helps equip them to work in multicultural settings.

This approach applies literary sociology to the education of teachers. Literary sociology is not a new phenomenon. The methodology was described by Hugh Duncan in 1953.[2] A decade later a useful anthology of fiction

for literary sociology edited by Lewis Coser was published.[3] The same year H.L. Nostrand published an article about intercultural literary sociology when the works to be studied are written in a foreign language - in this case, French.[4]

There have been several journal articles concerning intercultural literary sociology in the 1980's. Judith Muyskens presented six instructional approaches that had earlier been identified by Daniel Cardenas.

1. Discussing the significance of the title.
2. Summarizing statements of the main theme.
3. Exploring the surface plane (semantics) and the content of the work.
4. Discovering the metaphysical plane of the work.
5. Analyzing the grammar and externals (metrics).
6. Discussing the perceived lasting value of the work.[5]

These procedures demonstrate that literary sociology employs many of the processes associated with hermeneutics and semiotics. Several are also consonant with the approach used by analytic philosophers to examine a discourse.

Claire Kramsch makes additional recommendations for teaching and studying bodies of literature in order to better understand the societies in which they were produced. She believes that instructors will have to help students build their common knowledge backgrounds. The topics that the writers stress concerning certain themes in that culture, for example, should be explored. Basic facts about the target society could be acquired. The students also will probably need to familiarize themselves with some of the key vocabulary in the original tongue, even if they will be reading items written in or translated into English. Activities such as these, Kramsch claims, can produce "islands of understanding."[6]

The first involvement of the author of this inquiry with intercultural literary sociology was in 1962. An academic year for Turkish language study had been provided in Ankara. Among several activities, it made possible spending four days a week at the Milli Kütüphane (National Library) reading recent works of Turkish fiction and educational thought. These studies became the basis of a doctoral dissertation at Boston University some five years later. The major portion of this research was then published in Indiana University's Uralic and Altaic Series.7 A long term interest in literary sociology had been born.

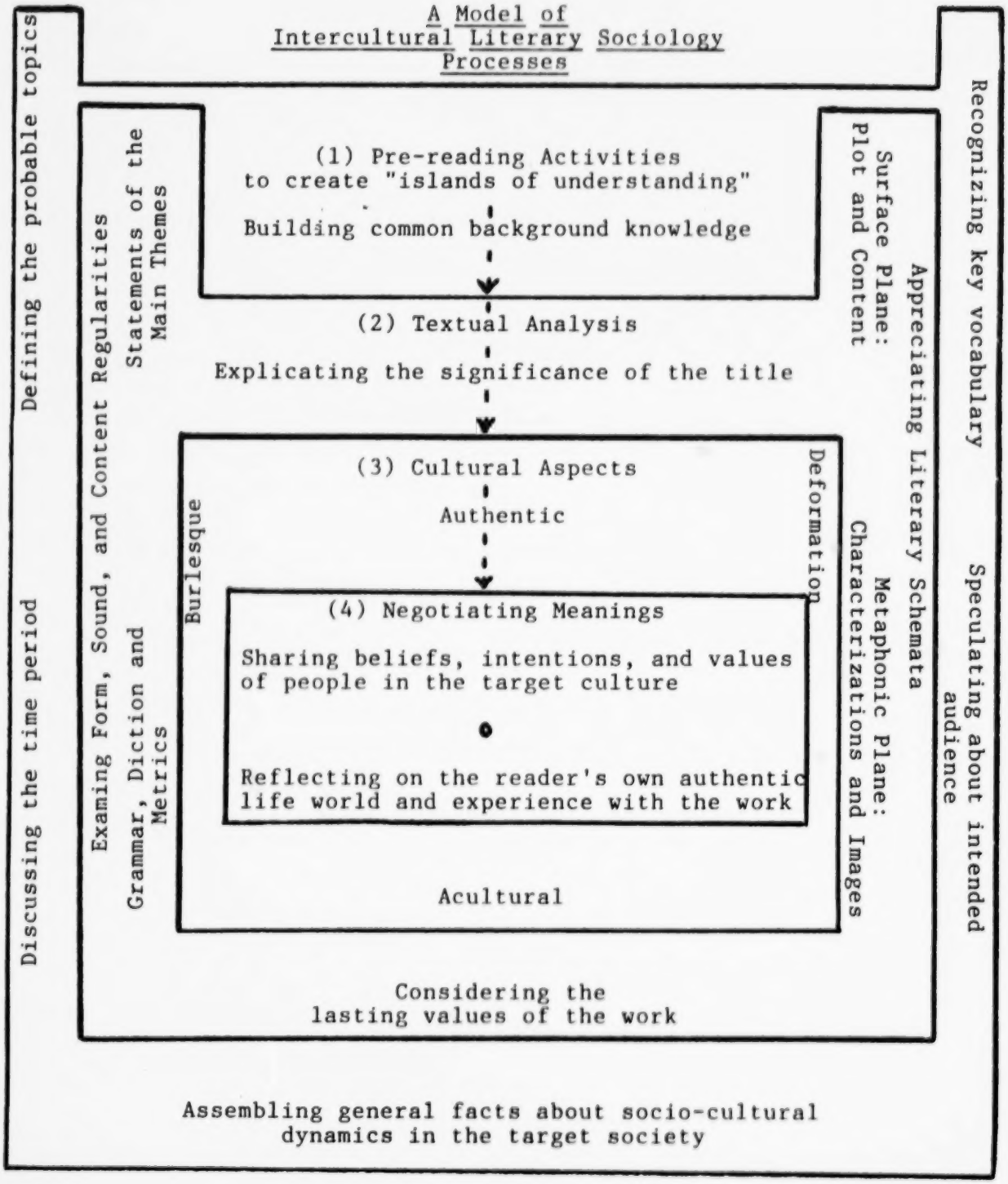
The position being advocated here is that intercultural literary sociology is an under-utilized research methodology. It is hoped that the four case studies where this methodology was used will demonstrate its power and relevance in educational studies.

The claim is also being made that literary sociologies ought to be part of the multicultural education of prospective and practicing teachers. It is not asserted that, by itself, the experience of having studied works about growing up and being schooled in a variety of societies will equip people to be effective teachers in a pluralistic society and world. Coupled with other multicultural learnings, such as becoming fluent in at least one language beyond one's mother tongue, and doing participant/observations and internships in clinical settings with diverse populations, however, literary sociology is a powerful tool for reducing cultural encapsulation.

Recently, as part of the core readings for a graduate seminar on "Comparative Education and Society" the students were asked to read autobiographical accounts of growing up and going to school in the People's Republic of China and the Republic of South Africa in the 1960's and 1970's.[8] These accounts were rated most effective among all of the printed and audio-visual media employed. The students reported that it was through the eyes and in the experiences of Liang Heng and Mark Mathabane that they had best been able to comprehend the dynamics of their societies.

We will now turn our attention to the second phase of this report. It will be analyses of four research projects where intercultural literary sociology was the method of inquiry.

CHART ONE


A Model of
Intercultural Literary Sociology
Processes
Defining the probable topics
Recognizing key vocabulary
Discussing the time period
Speculating about intended audience
Examing Form, Sound, and Content Regularities
Statements of the Main Themes
Grammar, Diction and Metrics
Appreciating Literary Schemata
Surface Plane: Plot and Content
Metaphonic Plane: Characterizations and Images
(1) Pre-reading Activities
to create "islands of understanding"
Building common background knowledge
(2) Textual Analysis
Explicating the significance of the title
(3) Cultural Aspects
Burlesque
Deformation
Authentic
(4) Negotiating Meanings
Sharing beliefs, intentions, and values of people in the target culture
Reflecting on the reader's own authentic life world and experience with the work
Acultural
Considering the lasting values of the work
Assembling general facts about socio-cultural dynamics in the target society

Case Study One

Educational Perspectives in Modern West Indian Novels

Thirty pieces of literature written by sixteen authors from the Commonwealth Caribbean were examined for this 1984 inquiry. The writers portrayed growing up and getting educated in five English-speaking Caribbean societies: Barbados, Belize, Guyana, Jamaica and Trinidad during the last fifty years.[9] The chief sources are listed on page six. If I were re-doing this study, at least four additional works that weren't available to me in 1984 would be included.[10]

The motivation for undertaking this research was partly as a result of having earlier done a field study of the West Indian immigrant community of some 40,000 people in the Greater Hartford region of Connecticut. There were four central research questions for the inquiry.

1. How have indigenous writers of fiction in the English-speaking Commonwealth Caribbean generally portrayed education in their homelands since the 1930's?
2. What concepts and themes are articulated by West Indian novelists related to education?
3. What implications for changing and reforming education in the Commonwealth Caribbean since Independence can be drawn from these literary works?
4. What insights do these writers give about the adaptations that West Indians who immigrate to Canada, the United Kingdom, or the United States must undergo in the educational domain?

It is impossible to recapitulate and analyze all of this investigation here, but an example can be given of the use of direct quotations. This one is from Anthony, The Year in San Fernando set in Trinidad. The young lad, Francis, who is the main character of the novel, gets acquainted with Julia, Mr. Chandles' (his employer's son) mistress.

> She asked about Mr. Chandles, unashamed, and one day she let me know that she was responsible for my going to Government School.
>
> 'I told Chandy to send you there,' she said. 'I used to teach there, you know.'

EDUCATIONAL PERSPECTIVES IN MODERN WEST INDIAN NOVELS

Anthony, Michael (Trinidad)
Cricket in the Road. London: Andre Deutch, Ltd., 1973.
The Games were Coming. Boston: Houghton Mifflin, 1968.
Green Days by the River. Boston: Houghton Mifflin, 1967.
King of the Masquerade. Port of Spain: Ismael Khan and Sons, 1974.
The Year in San Fernando. London: Andre Deutch, Ltd., 1965.

Drayton, Geoffrey (Barbados)
Christopher: A Novel of Childhood in the West Indies. London: Heinemann, 1959, 1982.

Edgell, Zee (Belize)
Beka Lamb. London: Heinemann, 1982.

Lamming, George (Barbados)
In the Castle of My Skin. New York: McGraw-Hill, 1953.

Lovelace, Earl (Trinidad)
The Schoolmaster. London: Heinemann, 1968, 1979.

Mais, Roger (Jamaica)
The Hills were Joyful Together. London: Heinemann, 1953, 1981.

McKay, Claude (Jamaica)
Banana Bottom. Chatham, N.J.: The Chatham Bookseller, 1933, 1970.

Mittelholzer, Edgar Austin (Guyana)
Shadows Move among Them. Philadelphia: Lippincott, 1951.
A Swarthy Boy. London: Putnam, 1963.

Naipaul, Shiva (Trinidad)
The Chip-Chip Gatherers. Harmondsworth, Middlesex, England, U.K.: Penguin Books, 1973, 1976, 1983.
Fireflies. Harmondsworth, England: Penguin Books, 1970, 1971, 1983.

Naipaul, Visiadhur Surajprasad (Trinidad)
A House for Mr. Biswas. Harmondsworth, England: Penguin, 1961, 1969, and nine subsequent reprintings.
Miguel Street. Harmonsworth, England: Penguin, 1959, 1971, and three reprintings.
The Mystic Masseur. Harmondsworth, England: Penquin, 1957, 1964, and six reprintings.

Patterson, Orlando (Jamaica)
The Children of Sisyphus. London: New Authors, Ltd., 1964.

'Teach?' I said, surprised.

'O that's a great school. I used to teach the infants there.'

'Really?' I said.

'Yes, of course,' she said, 'Of course, "really." Why not?'

'I didn't know you was a teacher,' I said reproachfully.

'I used to be. That's a great school. I used to like old Soames.'

'Sir?' I said.

'I mean I used to like him, but not in <u>that</u> way.' She looked at me quaintly. 'I thought you was a <u>little</u> boy.'

'Yes,' I said. 'What I mean is, I know Mr. Soames and thing.'

She laughed. . . . (p. 59, the italics are in the original)

Julia then asks Francis to give her the "low-down" on the school as he is experiencing it. He replies that, "School is great." But immediately the boy is describing the joy he finds in snitching sugar cane from the wagons that carry the new crop into town. They are the schoolboys' prey as they rumble by the institution. Apparently Anthony is suggesting that teaching isn't a much respected or well paid profession in Trinidad. Both the lad and the former infants teacher employ an English Creole, as well as the formal school English. And both seem to want to escape from the Government School which stands for the British colonial values - she into prostitution and he by stealing sugar cane.

At the conclusion of this inquiry, the findings and conclusions were summarized.

> As the novelists perceived it, schooling was certainly a main bulwark of the colonial regime. They present school systems that are quite selective, especially after the basic elementary level, and that act as a means of stratifying the population. Those with little or no schooling perform menial tasks. Those who have secondary credentials can aspire to white collar positions as government clerks and salespeople. Young people who can

> attend prestigious high schools or get into higher education in the Caribbean region can occupy the lower professional strata. And those who are able to study abroad in Canada, Great Britain or the United States will probably "make it big" if they return to the West Indies. The problem, of course, is that this group represents many emigrants from the region who are part of its "brain drain."

The summary later continues, saying:

> Almost uniformly the writers present schooling processes that are alien to the West Indian learners. The supervisors and administrators are very distant from the general citizenry. Most of the teachers who have been portrayed are themselves marginal people; certainly not the "cream of the crop" in any of these countries. Often, for them, teaching is only a transitional stage on the way to achieving a more respected and rewarding professional position. Although they may begin with ideals, they very quickly loose them and become grubby materialists who exploit any crumbs of power that fall to them.

Perhaps even this hasty analysis is sufficient to demonstrate how helpful becoming acquainted with this literature would be for American teachers who will have West Indian immigrants among their students. A high school level unit on West Indian fiction would certainly be an appropriate part of many World Literature classes. Not only would more American students get acquainted with this region and its authors, but West Indian young people in the classes would have an opportunity to reflect on their origins and the relationships between the Caribbean and North American societies.

Case Study Two

Young People Caught Up in a Catastrophe: Experiences of Children and Youth Who Survived the Armenian Genocide of 1915

A Literary Sociology

This inquiry was prepared for a National Conference on Genocide and Human Rights held at Bentley College, Waltham, MA in 1985. It was also written to celebrate the United Nations International Year of Youth. The introduction to the study explained that:

> It therefore seems appropriate to examine the tragedy of the Armenian Genocide of 1915-1922 from the perspective of individuals who were its victims when they were, themselves, experiencing childhood and adolescence. The purpose of the inquiry is not only to recognize what happened to some young survivors during a harrowing time in their lives, but also to engage the attention of today's youth. Young people who reflect on the impact that a genocide has on people their age should be especially committed to preventing the occurrence of future genocides.[11]

When the investigation was being done, I had access to six survivor's accounts. Since then, I have identified five more that are also listed on page ten. A teacher's guide to instruction about the Armenian Genocide was issued last year, listing four additional published survivor's accounts. Several novels concerning the genocide are also reviewed. So it would now be feasible to expand the original literary sociology.[12]

The six survivor's accounts that I had in 1985 were set in three distinct parts of Anatolia or Asia Minor. Two from Bandirma and Izmit began in western Turkey. Two from Marash (now Kahramanmarash) and Sivas were from central Anatolia. And two came from eastern Turkey: Diyarbakir and Trabzon. The Ottoman policy of ordering the deportation of the Armenian Christian minority in wartime (World War One) was widespread, in other words, and not confined to the border area with Czarist Russia, with which the Ottoman Empire was at war.

YOUNG PEOPLE CAUGHT UP IN A CATASTROPHE - EXPERIENCES OF CHILDREN AND YOUTH WHO SURVIVED THE ARMENIAN GENOCIDE OF 1915

A Literary Sociology

Aved, Thomas G. Toomas, The Little Armenian Boy. Childhood Reminiscences of Turkish-Armenia. Fresno, CA: Pioneer Publishing, 1979. 180 pp.

Baronian, Haig Barefoot Boy from Anatolia. Los Angeles, CA: Abril Printing Company, 1983. 130 pp.

Bedoukian, Kerop Some of Us Survived. The Story of an Armenian Boy. New York: Farrar Straus Giroux, 1978. 239 pp.

Hartunian, Abraham H. Neither to Laugh Nor to Weep: A Memoir of the Armenian Genocide, Second Edition. Vartan Hartunian, translator. Cambridge, MA: Armenian Heritage Press, 1968, 1986. 206 pp.

Ketchian, Bertha Nakshian In the Shadow of the Fortress. The Genocide Remembered. Sonia I. Ketchian, editor. Survivor's Memoirs Number One. Cambridge, MA: The Zoryan Institute for Contemporary Armenian Research and Documentation, Inc., 1988. 152 pp.

Minassian, John Many Hills Yet to Climb. Memoirs of an Armenian Deportee. Santa Barbara, CA: Jim Cook, Publisher, 1986. 255 pp.

Shipley, Alice Muggerditchian We Walked, Then Ran. Phoenix, AZ: Allice M. Shipley, 1983. 290 pp.

Surmelian, Leon Z. I Ask You, Ladies and Gentlemen. New York: E.P.Dutton and Company, Inc., 1945. 316 pp.

Taft, Elise Hagopian Rebirth. The Story of an Armenian Girl Who Survived the Genocide and Found Rebirth in America. Plandome, N.Y.: New Age Publishers, 1981. 142 pp.

Tavoukdjian, Serpouhi Exiled. Story of an Armenian Girl. Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1933. 126 pp.

Yervant, John Needle, Thread and Button. Survivor's Memoirs Number Two. Cambridge, MA: The Zoryan Institute, 1988. 93 pp.

The earliest of the six memoirs I used in 1985 had been published in 1933, only about a decade after the events its author recorded. The next came out in 1945, followed by another in 1968. The other three were recently published, in 1978, 1981, and 1983. Three were issued by well known major publishing houses, and other three were either privately printed or put out by a very small publisher. We can observe that these patterns persist even when a larger number of survivor accounts are examined. We can surmise, therefore, that getting published wasn't easy. Apparently it took quite a period of adjustment and adaptation in the new society where the exiles settled before writing activities, at least in English, could be undertaken. There are indications that records in either Armenian or Turkish had been kept before the decision was made to write an account in English. Often the English version was for the survivor's children or grandchildren.

The titles of the published survivor's accounts suggest how traumatic the genocide experience had been. We encounter titles such as Exiled and Rebirth that are cryptic and filled with meaning. Others indicate the terror that the writer had experienced as a child: Many Hills Yet to Climb, We Walked, Then Ran, and I Ask You, Ladies and Gentlemen, which is Surmelian's appeal to world conscience. One title is a philosophical statement, Neither to Laugh Nor to Weep, and one refers to an incident that saved the lives of some members of the writer's family, Needle, Thread and Button. Of the eleven titles on the revised, expanded list, eight identify the writer as a survivor of the Armenian genocide. Apparently these authors were trying to address non-Armenian readers as well as their own compatriots.

The sociology of this holocaust is set forth in these accounts. Readers are introduced to the conditions in the Ottoman Empire prior to the onset of the 1915 calamity. The actual eye-witness accounts of deportation and massacre then are given. This segment of the process is followed by descriptions of Armenians living as exiles in the Middle East. There is then an account of the writer's immigration experience, followed by material about their settlement and adjustment in the New World.

Readers of these survival accounts will also learn the specialized terms in Ottoman Turkish associated with the events. I identified a dozen words such as amele taburu (a forced work detail), keshla (barracks, in this case those of a refugee camp), and sürgün (political exile by decree as a form of punishment.)

The imagery and metaphors employed by these writers are arresting. The flames of a bathhouse furnace symbolized the impending destruction of the Armenian people in one account. We are told about the hostility of the Ottoman officials toward anything written in the Armenian alphabet, which they couldn't decode. The bribery and corruption practiced by many Ottoman officials is conveyed. We learn about the typical brutality of the gendarmes (jandarma), the under-trained rural police force. Soldiers bark orders. The riff-raff loots Armenian homes. Village boys are supposed to look "scruffy."

These survivor accounts, without exception, also record the attempts of some members of the Ottoman elite or their Muslim neighbors to mitigate the tragedy. The implementation of deportation orders may be postponed. Transportation may be provided the deportees. Scarce food may be shared with the minority group. Armenian children may be "adopted" into Arab or Turkish families in order to save their lives.

Readers will conclude, however, that while there are typical processes associated with a genocide, the experience of undergoing such a tragedy is highly personal. It is not as statistics, but as human beings whose humanity has been threatened that people endure a genocide. The survivors are marked with guilt about their losses, and deep sorrow in the face of what happened. They had been collectively charged by the regime with disloyalty, rebellion, and sedition. This leaves a long lasting mark on one's personality, even when the writers were young children or teen-agers at the time. They have nightmares for the rest of their lives.

Case Study Three

Growing Up Mormon - LDS Educating for a Caring Community as Portrayed in Eight Recent Novels: A Literary Sociology

"Growing Up Mormon" was prepared for a conference on "Educating for a Caring Community" sponsored by The World Education Fellowship, United States Section in 1987. The eight novels on which the study is based were collected during a sabbatical leave as a Visiting Scholar at the Middle East Center of The University of Utah, Salt Lake City, in the fall of 1985.

The inquiry tried to understand the type of moral concern emphasized in the character formation of young people in The Church of Jesus Christ of Latter-day Saints (Mormon). Carol Gilligan has distinguished between

> . . . a morality of rights and formal reasoning, which she (Gilligan) now labels the 'justice perspective,' from a morality of care and responsibility, the 'care perspective.'" [13]

The 'justice perspective' is regarded by Gilligan as predominantly a male orientation. The 'care perspective' she thinks is a female outlook. These designations are, of course, with the realization that all human beings have both 'male' and 'female' traits in their personalities. We studied the eight novels for clues about the kind of morality that Mormon youth are portrayed as learning.

The topic seemed relevant for East coast educators because the Mormon Church is rapidly growing. There are now two wards in Hartford, one in Manchester, and one in Ashford, CT, for example. So many teachers will have LDS children in their classes and therefore need to know more about this religious group and the moral principles taught to young Mormons.

Male dominance is associated with the leadership of the LDS Church, so it is not surprising that five of the six authors of the novels studied are men. Only the most recently published, Kathleen Hanna, is a woman. Five of the novels have heroes, two focus on heroines, and in one case characters of both genders are stressed. [14]

GROWING UP MORMON -
LDS EDUCATING FOR A CARING COMMUNITY AS PORTRAYED
IN EIGHT RECENT NOVELS:
A LITERARY SOCIOLOGY

Hanna, Kathleen J. Echoes of Eternity. Bountiful, UT: Horizon Publishers and Distributors, Inc., 1985. 119 pp.

Hughes, Dean Under the Same Stars. Salt Lake City, UT: Deseret Book Company, 1979. 143 pp.

Marshall, Donald R. Zinnie Stokes, Zinnie Stokes. Salt Lake City, UT: Deseret Book Company, 1984. 144 pp.

Taylor, Samuel W. Heaven Knows Why!, Second Edition. Salt Lake City, Ut: RIC Publishing, 1948, 1979. 274 pp.

Thayer, Douglas H. Greg. Salt Lake City, UT: Frankson Books, RIC Publishing, - . 28 pp.

Thayer, Douglas H. Summer Fire. Midvale, UT: Orion Books, 1983. 285 pp.

Wayland, Jack A New Dawn. Salt Lake City, UT: Deseret Book Company, 1984. 181 pp.

Wayland, Jack Pepper Tide. Salt Lake City, UT: Deseret Book Company, 1983. 181 pp.

An example of the justice perspective is given in Summer Fire, a novel about two sixteen year old Mormon youths who have summer jobs on a Nevada hay ranch. Evil, the summer "fire", is embodied in Staver, the ranch foreman. Another ranch hand tells the boys about him.

> ". . . Staver runs things his way. He got in a fight last summer with some college kid who wouldn't quit fishing. He spotted him with those binoculars of his. He likes to knock the snot out of the smart kids that come around. He always gives the summer hands pointers. He's about perfect with those hands. Really pretty. He got wounded in Korea. He's got a scar down the front of him that looks like they opened him up with an axe." Stan swore. "Wait till you see it."

Staver smokes, drinks, and curses - all conduct prohibited for observant Mormons. He has a violent temper and settles differenceswith fist fights. He is abusive to women. Staver's wounds, in short, are not only physical; but also mental, moral, and spiritual.

Yet Staver is also a capable outdoorsman who has much to teach the boys from the city of Provo. Owen, one of the lads, steadfastly refuses to conform to Staver's ways, even after he is beaten up in several pitched battles with the older man. Over the summer months, Owen matures and becomes a man, capable of adhering to his own values and lifestyle.

Jack Weyland's novel, A New Dawn, has a very different plot. The book's themes are self-discovery, moral development, and becoming a part of a caring community. Its heroine, Lisa Dawn Salinger, is a prize winning, but non-conforming, graduate student in physics at Princeton when the novel begins. Although a brilliant scientist, she is lonely and unfulfilled as a person. A date that she has with a young man who is also a student breaks off when Dawn refuses to tamper with his grade.

Changing her name from Lisa Salinger to Dawn Fields, the young woman then transfers to Brigham Young University in Provo, Utah. There she selected music education as her field. At this point the young woman really has no religious commitments, but gradually she enters into the believing community around her, coming to terms with using her own talents. Weyland's conclusion is that one's individual happiness requires involvement with others in a caring group - which for him is the LDS Church.

Case Study Four

Five Contemporary Novelists' Views of Growing Up Turkish in the 1980's: A Literary Sociology

Using five works written in Turkish, this inquiry was done for presentation at the Middle East Studies Association meeting in 1988. Unfortunately, it was misplaced on a panel of papers about Arab literature, while Turkish is an Altaic language. The study, nevertheless, illustrates the role of translation in literary sociology. Also there is an interesting comparision between growing up Turkish in the homeland and in Germany as the son of guestworkers.

Ibrahim Yavuz portrays the tensions of growing up in a society torn between the forces of traditional Islam and secular modernism, as he believes to be the case with Turkey. The hero of his novel, Serdar, is a graduate of a lycee in a conservative interior town who goes to a university in the capital city. There his peers ridicule his adherence to Muslim customs and beliefs. Eventually, he joins a leftist group, and almost is killed in their violent confrontations with right wing organizations. Serdar finally comes to his senses, recognizing the evils of secularism.

Ayşe Hanim, his mother, has come to the city and is caught in a student demonstration. She asks one of the young men,

> "My child, what's this crowd?"
>
> "We're marching, auntie."
>
> "What's the march about?"
>
> "It's the devrimciler (revolutionaries)."

Ayşe Hanim, looking very naively at the person opposite her (replies).

> "Değermenci (millers)? What do they want?[15]

This pure and simple woman of the people simply can't comprehend the ideological clash in Turkish society that she is witnessing. When she realizes the young revolutionaries' intentions, she exclaims "May God forgive! In other words, those are leftists." The youth with whom she had been speaking answers with a single word, "Yobaz! (religious fanatic)."

FIVE CONTEMPORARY NOVELISTS' VIEWS OF GROWING UP TURKISH IN THE 1980's: A LITERARY SOCIOLOGY

Baykurt, Fakir Koca Ren. (The Great Rhine.) İstanbul: Remzi Kitabevi, 1986. 312 pp.

Çölaşan, Emin Yalcın Nereye Kosuyor? . . . (Where's Yalçın Running?) Onüçüncü Baskı. İstanbul: Milliyet Yayınları: No. 44, 1985. 241 pp.

Dayioğlu, Gülten Geriye Dönenler. (Those Who Return) İstanbul: Altın Kitaplar Matbaası, 1986. 240 pp.

Yavuz, İbrahim Ulvi Korkunun Bedeli. (The Price of Fear) Ikinci baskı. Roman Serisi, iki. İstanbul: Samil Yayınevi, 1983. 227 pp.

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Serdar eventually states his position, which seems also to be that of the author.

> Today's young people are being raised with deficient faith and education. These youths who don't know why they are studying, and who are bores lacking ideas and ideals, are trying to accomplish by pouring out into the streets what their empty heads failed to win then.

This young man now wants to convey a principle to other youths of his generation.

> Killing (even) one human being is like murdering a whole society, and gaining one person for society is gaining an entire society.

His statement contains a word "game" juxtaposing two terms for society: cemiyet and toplum. The first is borrowed from Arabic, the second new Turkish. One is Islamic, the other modernist. Possibly the writer is hinting at a new, healthier relationship between people who maintain Turkey's Muslim heritage and those who are westernizers.

Fakir Baykurt has written about fourteen year old Adem, the son of Turkish parents growing up in Duisberg, Germany. The boy is caught between the customs of the two cultures, and two languages that aren't cognate. At times, Adem would just as soon become German, but that isn't an option for him. When the teacher orders him to sit next to a blond German girl, she hisses, "You really don't take baths. You stink like dead meat all the tine, okay?" Such discrimination causes Adem to rebel and misbehave. Even his German teachers share the anti-Turkish prejudices of their society.

The intercultural cleavages between Anatolian and German ways of doing things dominate this novel. Addressing the readers, Adem finally exclaims,

> What's (going on) within me, outside of me, I've told as they were. I haven't laid all of my troubles on you, don't worry! I'll pour out all of my joys to you. That's it for now . . . . Farewell for the time being I say to you, Great Rhine (the title of the novel)!

The author, in other words, implies that by communicating through the narrative and plot of the novel, Adem has been able to become somewhat reconciled to his condition. Such is a function of literary sociology.

NOTES

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[4] H.L. Nostrand, "Literature in the Describing of a Literate Culture," The French Review 37(4), December, 1963, pp. 145 f.

[5] Judith A. Muyskens, "Teaching Second Language Literatures: Past, Present and Future," The Modern Language Journal 67(4), Winter, 1983, p. 416.

[6] Claire Kramsch, "Literary Texts in the Classroom: A Discourse," The Modern Language Journal 69(4), Winter, 1985, pp. 359-361.

[7] Frank Andrews Stone, Education and the Rub of Cultures as Reflected in the Literature of Modern Turkey. Boston, MA: Ed.D. Dissertation, Boston University, 1968.

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15 Frank A. Stone, Five Contemporary Novelists' Views of Growing Up Turkish in the 1980's: A Literary Sociology. Occasional Papers, Turkish Studies Series, Number Five. Storrs, CT: The Isaac N. Thut World Education Center, 1988, p. 10.